pass by material necessities, and being thereby disposed to think them not to be ordered by mind and will, for the sake of good.—From whence we may observe, that, according to the natural apprehensions of men in all ages, they who resolve the phenomena of nature into material necessity, allowing of no final nor mental causality »(disposing things in order to ends), have been strongly suspected for friends to Atheism.

7. But because some may pretend, that the plastic nature is all one with an occult quality, w-e-shall here shew, how great a difference there is betwixt these two. for he that asserts an occult quality for the cause of any phenomenon, does indeed assign DO cause at all of it, but only declare his own ignorance of the cause; but he that asserts a plastic nature, assigns a determinate and proper cause, nay, the only intelligible cause, of that which is the greatest of all phenomena in the world, namely, the TO sv /ecu icaXwe, the orderly, regular, and artificial frame of things in the universe, whereof the mechanic philosophers, however, pretending to solve all phenomena by matter and motion, assign no cause **at** all. Mind and understanding is the only true cause of Orderly regularity; and he that asserts a plastic nature, asserts mental causality in the world ; but the fortuitous Mechanists, who, exploding final causes, will not allow mind and understanding to have any influence at all upon the frame of things, can never possibly assign any 3cause of this -grand phenomenon, unless confusion may be said to be the cause of order, and fortune or chance of constant regularity; and, therefore, themselves must resolve it into an occult quality^ Nor, indeed*